and within the area round them demarcated by white pillars. Any murder or loot in these areas is regarded as an offence against Government. Murderers of Beduins, subjects, soldiers, or slaves, are liable to death in these areas, and apart from restoration of loot, thieves are liable to imprisonment, deportation, or amputation of the hand.[1] If an individual contracts debts with any of the subjects of Government and absconds, the Government arrests any available member of his tribe and forces him to pay the debt. Routes between Qu'aiti towns are also sacrosanct and carriers may not be made the targets of blood feuds on them. The Qu'aiti is enabled to enforce these measures by his control of the ports and important markets.

Government Finance.

The financial year coincides with the Muhammadan year, i.e., it begins with the 1st Muharram and ends with the 29th Dhu'l Hijja. The year 1353 began on the 16th April 1934, and this report must be taken to cover the period up to the 29th Dhu'l Hijja 1352, i.e., 15th April 1934.

Revenue and Expenditure.

The annual Qu'aiti revenue at present is stated in the annual Aden Administration Report to be Rs.12,50,000 but it appears to me that seven lakhs is a more probable if rather conservative figure. It is based on figures given for Mukalla, Gheil ba Wazir and Shihr (Rs.6,30,000), and on other figures given for the Du'an province and for Shibam. I have no figures for the Hajr province which includes the rich Meifa lands. The excess of revenue over expenditure is said to be about one third.

The expenditure on all public services, except His Highness the Sultan, is said to be Rs.3,00,000 *per annum* in Mukalla and Shihr. His late Highness drew officially Rs.72,000 *per annum* but, I was told, "no one knows what he really spends". The following are some of the principal items of expenditure :—

Defence. Mukalla only, soldiers and slaves.	Rs.2,04,000 *per annum*. The total is perhaps Rs.2,25,000.
Tribal subsidies	Rs.12,000 *per annum* (formerly Rs.36,000 to 48,000 *per annum*).
Education	Rs.6,000.
Medical and Public Health ...	Rs.5,500.
Customs	Rs.10,000.
Du'an province	$21,000.
Shibam	more than $12,000.

[1] I am told that, as in certain other parts of the Protectorate, this Qu...anic penalty is no longer enforced.

* [in the Qu'aiti free towns -- Analyst]

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afterwards with wet body in the dry evening breeze certainly does. Of course there is a servant with a samovar, who provides the glasses of tea, which are always welcome in this country of dry heat. The ripest dates are brought from the gardens; they are sweet but very astringent. The foreigner accustoms himself but slowly to this unusual and, at first, unappetising food. But soon he learns to appreciate the date whilst it is still hard and fresh.

Swimming by moonlight is an unexpected luxury and a particular pleasure to us in this country. On one side, close to the swimming-pool, there is a space for the *ṣalāt*, where a niche in the wall indicates the *qibla*[1]; on the other side there is a summer pavilion. Everything has a wash of light, delicate colour; the lines of the walls and roofs are edged with fine figures and borders, and one is inclined to forget that the material of which they are made is plain, brown mud. We spend quite a long time together with the young people on brotherly terms. They let themselves go now that no elders are present. Swimming and diving competitions are held with great gusto, until the time comes for the *ṣalāt el-ʿishā'* (the late evening ritual prayer), which is performed with suitable solemnity. The evenings at home on the great roof-terrace are always very attractive; only intimate friends remain till then, and our host puts questions which show clearly how his thoughts are always occupied with his country and people, and how he is seeking ways for their advancement.

There are many difficulties in the making of a road to esh-Shiḥr. The Ḥumūmī Bedouins, notorious for their love of fighting, and through whose territory passes the greater part of the road, have — after being richly paid — made a pact by which they promise not to oppose it and whereby Sayyid Abū Bakr binds himself only to allow the use of the road for travellers by motor-car, while the conveyance of freight shall be left to the camels of the Bedouins. There is only left unfinished a stretch of three days by camel.

[1] The *qibla* is the direction in which Mecca lies.